hai, 1874)—largely supeseded; L. Wieger, *A History of the Religious Beliefs and Philosophical Opinions in China,* translated by E. T. C. Werner (Hsien-hsien, 1927), Lesson 71; and some passages in A. Forke, *The World Conception of the Chinese* (London, 1925). Of these, Bruce's books are very good, although they are said to make Chu Hsi appear to approach more closely to theism than he really did and to have missed his emphasis upon "the investigation of things."

On a rival and critic of Chu Hsi, see Huang Siu-chi, *Lu Hsiang-shan* (New Haven, 1944).

On other literature, see A. Wylie, *Notes on Chinese Literature* (Shanghai, 1902); H. A. Giles, *A History oj Chinese Literature* (New York, 1901); G. Margoulies, *Le Kou-Wen Chinois Recueil de Textes avec Introduction et Notes* (Paris, 1926); Vanhee, *U-y6, Mathematicien Chinois au XIHe siede (Toung Pao,* 1913, pp. S37 *et seq.);* Han Yen-chih's *Chil Lu (Monograph on the Oranges oj Wen-chou, Chekiang),* translated by M. J. Hagerty with an introduction by P. Pelliot *(Toung Pao,* Vol. 22, pp. 63-69); A. Forke *Dichtungen der Tang- und Sung-Zeit* (German text, Hamburg, 1929, Chinese Text, Hamburg, 1930); C. D. LeGros Clark (with wood engraving, by A. LeGros Clark), *Selections from the Work oj Su Tung Fo* (London, 1932); and Admiral Ts'ai Ting-kan, *Chinese Poems in English Rhyme* (Chicago, 1932).

On printing, see T. F. Carter, *The Invention oj Printing in China and Its Spread Westward* (revised edition, New York, 1931).

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